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ETHNIC FACTORS IN EDUCATION¹

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The eminent place accorded education in our social organization makes imperative the closest investigation of every factor in educational practice. Instruction is a scientific work of the highest order. Pedagogy has no special body of facts or phenomena of its own as material for investigation; it depends for its structure on the conclusions of contributory sciences. Its "sphere of influence" being coextensive with all human welfare, no necessity exists for examining limits, but emphasis must constantly be placed on organization. On the clear apprehension of the relation of the contributory sciences of biology, psychology, sociology, and anthropology to pedagogy depends the efficiency of the educational system.

Before proceeding to the direct investigation of the subject announced in the title, it will be necessary to consider briefly the results of the long discussion of the aims of education. The keen analysis to which this question has been subjected in recent years does not disclose any real antagonism between the individual and the social aims. In practice in American schools the individualistic ideal is unquestionably predominant, notwithstanding the fact that in the great majority of our schools for the training of teachers, emphasis is placed on the interest of society, and the normal school that gives no place to the social sciences in pedagogical training is not in the professional class. A just conception of the relation between the individual and society affords no ground for placing especial emphasis on the interests of either.

¹ Read before the Section of Social and Economic Sciences, A. A. A. S., at the Philadelphia meeting, December, 1904-January, 1905.

In every normal individual of any stage of culture there exists a feeling that the activities which yield him the greatest satisfaction are those which involve the interests of his fellow men. He finds no happiness in habitual isolation. For the pleasure of association with his kind he submits to the social will. In primitive stages of culture he unconsciously accepts the esthetic, the economic, the social, the religious traditions of his tribe. In civilized society he does not surrender his consciousness to the group. He examines and criticizes social conditions; seeks to accelerate or retard social progress; strives to establish, annul, or modify customs and beliefs; pits his individual reasonings against public motives, opinions, and acts; yet withal submits to what society sanctions. But while apparently emphasizing the interests of society, he knows that society is the great efficient agent for benefitting, developing, perfecting himself. Its interests are his interests. In the self-renunciation incident to social service he realizes his highest happiness and highest individual perfection. His individualization and his socialization proceed simultaneously by like processes. Antagonism to the social order carried to the extent of destructiveness is an aberrant condition. On the general acceptance of this fact of the identity of individual and social interests depends the happy adjustments of most of our social, economic, political, and educational problems.

Since an individual aim in education, standing for the highest development of the powers of the one, and a social aim, emphasizing the interests of the many, proceed by simultaneous and similar processes to a common end, it is not necessary to accept any dictum as to the educational aim. It is individual, social, ethnical. A sound, commonplace aim to keep in view in educating Americans is *to make better Americans*; in educating Indians *to make better Indians*; in educating Filipinos *to make better Filipinos*; and it should especially be noted that when the term is applied to the process of improving any race or group or individual that is not formally praying to be absorbed into the citizenship of the United States, it in no sense implies *to Americanize*.

The phenomena of the four sciences previously mentioned as contributing data for the scientific study of education are so interdependent that they cannot be definitely separated. The purpose

of this paper is to examine anthropological facts and conditions which are vital in the development of the American system of public education. But I am aware that some of the material chosen for consideration may justly be claimed to be in the domain of psychology, and all of it in sociology. This delightful elasticity and inclusiveness of our several sciences is not altogether regrettable. The cross-fire to which a proposition that falls within these overlapping spheres of influence is subjected, compels a certain agility and alertness not incident to the study of closely isolated and definitely limited sciences.

It is possible that the use made in this paper of the term "ethnic mind" may not be acceptable to experimental psychologists. While not in accord with the extreme views of many European scholars on this subject, I accept the opinions of Wundt and Brinton that ethnic psychology is a valid science — a branch of the great unmapped field of anthropology that awaits close investigation. The hypothesis of an ethnic mind is most serviceable in the study of culture history, constructive sociology, and race pedagogy. Any needed justification of its use will, I hope, be accomplished as we examine causes and conditions of ethnic development.

It is a trite saying that "the teacher must understand human nature," but we do not always consider the vast significance of that requirement. It presupposes all the usually expected knowledge of man as an individual, with all his physiologic and psychic characters and the immediate effect thereon of meteorologic and dietetic influences. It demands an understanding of the modifications affected by society on individual psychic states. Furthermore, it requires a comprehension of the environmental influences that have worked through the ages to affect man's distribution over the globe, to control his occupations and social organization, and to compel the thoughts which dominated his primitive life and fixed in every group of savage men a unified, collective, psychic state. The individual was a cipher. He lived, worked, thought, prayed as did his tribe. Nature was as regardless of the individual in humanity as in the lower life forms. An ethnic mind, an ethnic character, a race of men was the goal. Fixed environmental conditions compelled men to certain activities, to certain beliefs and customs, equally coercive whether

true or false, good or bad. Such was the fatalistic yet effective discipline by which nature shaped men into ethnic groups, by virtue of which we have Hun or Gaul, or Apache or Hopi. Such was the origin of ethnic mind — “a blind, unreasoning, natural force” that rules primitive men absolutely and to a marked degree dominates the acts of civilized nations. The investigation of these phenomena is the province of anthropology; the determination of their use in education is the province of pedagogy.

The teaching of forty children of a single race is a comparatively simple problem. But the teacher in an American city school may have under her instruction representatives of half a score of ethnic divisions with ethno-psychic characteristics that are as distinctive as are their physical differences. The work of the teacher is to Americanize all these elements; to inculcate our best ideals of personal and civic righteousness; to eradicate as far as possible ideals that are foreign or adverse to our own. This is a complex process. The street does its part. The general exercises of school and class advance the unifying process. That day is lost in which the teacher finds no occasion for upholding some ideal of lofty patriotism, of civic virtue, of family life, of personal honor. But daily the necessity arises for dealing directly with individuals who fail to come under the influence of the collective spirit, with whom lawlessness (which may be a misunderstanding of our social order), or incipient crime (which may be but lack of comprehension of our ideals of decency) and the disasters incident to conflict with law or prevailing ethical sense, seem inevitable. The teacher must know that Italian and Bohemian, and Celt and Hebrew, and Anglo-Saxon and African look upon questions of honor, morality, and decency out of separate ethnic minds under the coercion of centuries of fixed racial customs and ideals. What is to us criminal tendency may be but a survival of a custom which, in the view of a more primitive race, was a strictly moral act. Much that we call evil, malevolent, was in primitive mind altogether beneficent. What is to us an indecent act is often in primitive practice a religious rite. A case of stubborn resistance to a necessary truth may be a matter of racial difference of opinion. So countless perplexing problems of the teacher root in ethnic mind and can be solved only when the ethnic factors in the equation are

duly considered and the inheritance from savagery or foreign national life is given its proper value.

Before considering further the educational aspects of the subject, let us inquire into some fundamental causes of static racial conditions. As previously indicated in this paper this must be primarily an inquiry into the influence of physiographic environment on the human mind.

Dr Edwin G. Dexter has shown, in an eminent contribution to psychological knowledge, the influence of definite meteorological conditions on mental states. These researches pertain to the immediate psychic response to weather influences, and the results are such as to suggest an important application in the study of racial character development under the influence of fixed climatic conditions. I believe that Dexter's method might be extended to the field of racial psychology with excellent results.

Ample facilities exist for the study of this subject by direct observational methods. We may select one element of human nature that is practically universal, namely, the religious element, and see how science accounts for its variations. Race religion is almost as persistent as race physiology. All people have beliefs concerning the supernormal. Speaking in a very general sense, these beliefs constitute their religion. It is a peculiarly fruitful field of study, with abundance of material for investigation. The religious ideas of primitive men are preserved in myths, in symbolic ornament, in pictography in its various forms, in games, the interpretation of which calls for the keenest insight of which the anthropologist is capable. The system of religious thought of every primitive tribe is embodied in ritual which can be studied by direct observation.

A remarkable series of field studies on the Hopi Indians of Arizona by Dr J. Walter Fewkes of the Bureau of American Ethnology, extending over a period of twelve years, the results of which are embraced in numerous contributions, afford such a comprehensive exposition of the evolution of the religion of one primitive tribe in response to climatic influences that, with his kind permission, I quote here at some length his own words on the subject:¹

"In physical features this province [Tusayan] is a part of the great arid zone of the Rocky mountains. On all sides it is isolated by a dreary

¹ A Study of Tusayan Ritual, *Smithsonian Report*, 1895.

extent of mountains, mesas, and arid plains about 6,000 feet above the level of the sea. No permanent streams of water refresh these parched canyons or fields, and the surroundings of this isolated tribe, organic and inorganic, belong to those characteristic of desert environment. The rains are limited in quantity—liable to fail at planting time. Springs of permanent water are small and weak. . . . Uncompromising as was the soil for agriculture, the resources of the hunter were much less, and in this region man was forced to become an agriculturist. . . . He adopted the life which environment dictated, and accepting things as they were, worked out his culture on the only possible lines of development.

“Accepting the inevitable, man’s ritual became a mirror of that part of his environment which most intimately affected his necessities. The irregularity of the rains, and the possibility that the corn may not grow, developed the ritual in the direction indicated. In a bountiful soil which never fails the farmer, where the seed dropped in the ground is sure to germinate, and the rains are constant, no ritual would originate to bring about what was sure to come. But let natural processes be capricious, awake in a primitive mind the fear that these processes may not recur, let him become conscious that the rains may not come, and he evolves a ritual to prevent its failure. . . . The cults of a primitive people are products of their necessities. . . . The two needs which sorely pressed the Hopi farmer were rain to water his crops and the growth and maturity of his corn. My problem, therefore, is to show by illustrations that the two components, rain making and growth ceremonials, characterize the Tusayan ritual, as aridity is the epitome of the distinctive climatic features of the region in which it has been developed. . . .

“In Tusayan the Great Plumed Serpent is a powerful deity to bring the rain, and is associated with lightning, his symbol. By simple observation the untutored mind recognizes that rain follows lightning, and what more natural than that it should be looked upon as the effect. He therefore worships lightning because of this power. The course of the lightning in the sky is zigzag as that of the snake, both kill when they strike. The lightning comes from the sky, the abode of the sun and rain god, and the simple reasoning of the Tusayan Indian supposes some connection between the lightning, snake and rain. The sustenance of the primitive agriculturist comes from the earth, and if the soil is non-productive the sun and rain are of no avail. The Tusayan Indian thus recognizes the potency of the earth and symbolically deifies it as the mother. Consequently earth goddesses play important rôles in his mythology. . . . No better ceremony could be chosen to illustrate the effect

of the arid environment than the well-known Snake Dance, the most weird rite in the Tusayan calendar. This dance occurs every summer on alternate years in five of the Tusayan villages, and although a dramatization of an elaborate sun-serpent myth, is so permeated by rain ceremonials that it has come to be an elaborate prayer for rain. . . .

“The reptiles are believed to be elder brothers of the priests, and they are gathered from the fields on four successive days to participate in the ceremonies. It is believed that these reptiles have more power to influence supernatural beings than man, and as the acme of the whole series of nine days’ observances they are thrown in a heap on the ground in a circle of sacred meal, and the chief of the Antelopes says a prayer to the struggling mass, after which they are seized by the priests and carried to the fields commissioned to intercede with rain gods to send the desired rains. In fact, the whole series of rites which make up the snake celebration is one long prayer of nine days’ duration. . . .

“Another component of the Tusayan ritual which occurs each year in the month following that in which the Snake Dance occurs, is the ceremony of the women priests for the maturation of the corn. I refer to the September rites called the Lalakonti, celebrated by a priesthood of the same name.

“The ceremony for growth of the crops, which is practically for the harvest of maize, is directly the outgrowth of those climatic conditions which have made the Tusayan people agriculturists. A failure of this crop means starvation, and maize is far from a spontaneous growth in those desert sands. Hence the elaborate nature of the appeals to the supernatural beings which control this function. This great ceremony is naturally of special concern to women, the providers. . . .

“The influence of arid climatic conditions is shown in the character and intent of symbols. The conventional figure of the rain clouds and falling rain is depicted more than any other on various paraphernalia of worship. It is painted on the altars, drawn in sacred meal on the floor of his sacred rooms, or kivas, embroidered on ceremonial kilts. . . . By a natural connection it is often replaced by figures of animals or plants associated with water. The frog and tadpole appear when the rain is abundant, and for that reason the priest paints the figures of these animals on his medicine bowl, or places effigies of it on the altar. . . . The dragon-fly which hovers over the springs, the cottonwood which grows near the springs, the flag which loves the moist places, becomes a symbol of water. Water itself from the ocean or from some distant spring, in his conception, are all powerful agents to bring moisture. There can be but one

reason for this — the aridity of his surroundings. The clouds from which rain falls are symbolized by the smoke from the pipe in his ceremony, and he so regards them. He pours water on the heads of participants in certain ceremonials, hoping that in the same way rain will fall on his parched fields. Even in his games he is influenced by the same thought, and in certain races the young men run along the arroyos, as they wish the water to go filled to their banks. . . .

“The necessities of life have driven man into the agricultural condition and the aridity of the climate has forced him to devise all possible means at his control to so influence his gods as to force them to send the rains to aid him. Wherever we turn in an intimate study of the ceremonials of the Tusayan Indians we see the imprint of the arid deserts by which they are surrounded, always the prayer for abundant crops and rains for his parched fields.”

In thus attempting to epitomize briefly some results of this investigation, I have done scant justice to the eminent student who conducted it. In this series of researches principles are derived which are capable of wide application. There is no reason to doubt that the same method will show that primitive social organization, economic systems, and esthetic life are in great measure results of definite physiographic environment.

Everything in human nature must be regarded as a product of growth. Ideas and ideals that have been rooted for ages in the ethnic mind can not and should not be eradicated in a generation. Biology has demonstrated that no appreciable increment of brain power can be effected in the lifetime of an individual. Ethnology has shown how ideals of religion, of welfare, of morals that have become ingrained in racial character, along with color of skin and shape of skull, are likewise persistent under the artificial environment of civilization. With a race a thousand years are as yesterday with an individual. Nature will not be hurried.

There are facts that are particularly applicable to the great task to which we have set ourselves in the education of alien races. The education of the Indian is a work that we have had on hand for many years, and much diversity of opinion exists as to the value of our results. Apparently the idea of educating the Indian away from his native environment is losing ground. The trans-

planting of isolated specimens of primitive races to a totally new environment has never been productive of happy results. The reservation Indian school is successful so far as its ideal is to make of the Indians better Indians. Unhappily, Americanization is often thought to be education.

Probably no one will be considered better qualified to express the ideals that have dominated our Indian educational policy and to speak of the difficulties which have beset it than Dr W. H. Hailmann, for some years national superintendent of Indian schools. Dr Hailmann says¹ (*italics are mine*):

“There can be no doubt that *an education which inculcates the tastes and establishes the ideals of current civilization constitutes the proper first step in the work of introducing the Indians into American citizenship.* It is equally evident that the cultivation of these tastes and ideals is well nigh impossible under the conditions and influences of tribal life on Indian reservations.

“The mere recital of a few of the leading differences between the two civilizations will sufficiently emphasize these difficulties. *The Indian civilization looks upon the tribe or family as a unit; with us it is the individual. With the Indian he is richest who gives most; with us it is he who keeps most.* The Indian claims hospitality as a right until the means of the host are exhausted; and this hospitality is freely granted. To the Indian land is as free as the water he drinks; proprietorship continues only so long as the land is tilled or otherwise in use. The Indian prizes the worthless pony, whilom his companion and friend in the lost occupations of the chase and war. The cow is to him only a poor substitute for the buffalo; he knows nothing of her value as a giver of milk and a breeder of cattle. *Woman in Indian civilization is a producer and possesses in full Indian life an economic value and independence to which in our civilization she is largely a stranger.* His religious rights and ceremonies afford the Indian, in addition to a certain degree of spiritual elevation, opportunities for intense social enjoyment for which he looks in vain in the new civilization. Add to this that *the wants of the Indian are few and easily gratified by simple forms of homely skill in which the industries and other acquirements of the Indian school find little application; that chiefs and medicine-men in the very nature of things look with distrust*

¹ *Education of the Indian*; Monographs on Education in the United States, No. 19, by W. H. Hailmann.

and disdain upon a civilization which robs them of power and influence ; that time-honored tradition imposes upon the young Indian silence and obedience,— and you have an array of adverse conditions which is appalling.

“ Against these odds the Indian schools are pitted.”

Might it not have been better if the Indian schools had never been *pitted against* these conditions at all, but rather, devoted to the cultivation of just what could be found in the Indian that was worthy of stimulation? Like ourselves, the Indian possesses many traits that are worthy of the highest nurture and, like ourselves, many for which the world would be better if eradicated. A system of practical education must recognize in the subjects to be educated, potentialities worthy of development. If such potentialities do not exist, then education will be futile. That the Indian is a worthy subject for education, all will agree, but that his potentialities are along the lines of our peculiar culture is not disclosed by history or ethnology. He takes rather kindly to education, but resists the overthrow of his religious and social customs. The need for the overthrow of these (with few exceptions) is not apparent.

I know of no persistent attempt on the part of government or philanthropy to develop the inherent Indian character by stimulating him to the perfection of his own arts, his own social institutions, his own religion, his own literature. When the Indian wants citizenship and prays for absorption into the body politic, then will be time to Americanize. After centuries of contact with us he chooses to remain an Indian. Candid investigation from his point of view as well as ours might lead us to approve his choice. At great cost to childhood we have learned that about all we can do for the young mind is to stimulate, direct, accelerate, or retard its unfoldment. All that we attempt to impose on it that is foreign to its nature can only work to its detriment. It is likewise with a race that is in its childhood. Its development must be from within. An ethno-educational experimental station on the reservation of one of our most isolated tribes, which should have for its task the development of Indian character (which is inherently noble) along strictly Indian lines ought in a few generations to yield us definite knowledge on the subject of educating and governing primitive races.

We are now attacking an ethno-educational problem of enormous proportions, the education of some millions of subjects in the Philippine islands. In the evolution of our national life, our frontier has moved westward to the other side of the earth. We are in possession of a new domain, peopled mainly by the Malay race, consisting of numerous tribes, in every stage of culture from absolute savagery to semi-civilization. Of these ethnic groups, none of which approaches the Caucasian race, we know but little. With their customs, morals, ideals, religious beliefs, modes of reasoning, which have arisen and become ingrained through ages of relation to definite conditions, we are just beginning to become acquainted. We are carrying to them an exotic civilization, developed under environment as different from theirs as it is possible for this planet to afford. We propose to prepare them for self-government, and to that end have placed over them, in slightly modified form, our highly specialized American public school system, our only guide to the efficacy of this, when imposed upon other races, being the results of our experience with the American Indians.

The purposes and expectations of the government in this respect are officially set forth in the report¹ of Dr David P. Barrows, General Superintendent of Education for the Philippine islands, under date of September 15, 1903.

“The definite purposes in introducing this educational system are unique in the history of colonial administration. Professedly, openly, and with resolute expectation of success, the American Government avowed its intention through public schools to give to every inhabitant of the Philippine islands a primary, but thoroughly modern education, to thereby fit the race for participation in self-government and for every sphere of activity offered by the life of the Far East, and to supplant the Spanish language by the introduction of English as a basis of education and the means of intercourse and communication.”

In justification of this purpose Dr Barrows says :

“Such an educational plan would never have been practicable had it not been in fact the demand of the Filipino people themselves. Thoroughly American as our school system is, it represents the ideas

¹ *Report of the Philippine Commission*, 1903, part III, p. 694.

which theoretically command the desires of the Filipino. His request was for free, secular schools, open to all inhabitants and teaching the English tongue and the elementary branches of modern knowledge." Again we are told that the Filipino father is desirous that the intellectual advance of his child "should be unaffected by ecclesiastical control, and that the instruction of the church shall be separate from that of the school. . . . For common intercourse, as well as for education, the Filipino demands a foreign speech. To confine him to his native dialect would be simply to perpetuate that isolation which he has so long suffered and against which his insurrection was a protest. Opponents of English education find no sympathizer among the Filipino people."

These desires, if accurately portrayed, reveal on the part of the Filipino people a profound insight into the causes and conditions of both individual and national progress—an intelligence already equal to that of the most enlightened nations, and difficult to reconcile with other statements made in the same discussion, of which the following are examples:

"The race lends itself naturally and without protest to the blind leadership and cruel oppression of its aristocracy. . . . It is in these rural spots that the great mass of the population finds its home. These are the centers of ignorance, the resorts and recruiting ground for the ladrones, and they perpetuate the ignorance and poverty of the race, which has remained constant for three hundred years."

It is somewhat difficult, too, to share the buoyant enthusiasm of Dr Barrows for the value of the English language to the Filipino:

"It is without rival the most useful language which a man can know. It will be more used within the next ten years, and to the Filipino the possession of English is the gateway into that busy and fervid life of commerce, of modern science, of diplomacy and politics in which he aspires to shine. Knowledge of English is more than this—it is a possession as valuable to the humble peasant for his social protection as it is to the man of wealth for his social distinction. If we can give the Filipino husbandman a knowledge of the English language, and even the most elemental acquaintance with English writings, we will free him from that degraded dependence upon the man of influence of his own race which made possible not only insurrection but that fairly unparalleled epidemic of crime which we have seen in these islands during the past few years."

The above statement of occupations in which the Filipino aspires to shine should be considered in connection with the following statements as pointing to some obvious conclusions concerning him as a subject for education :

“ American investors and promoters in the Philippines at the present moment are deeply disgusted with the Filipino as a laborer and are clamorous for the introduction of Chinese coolies. They claim that the Filipino hates and despises labor for itself, will not keep a laboring contract, and cannot be procured on any reasonable terms for various enterprises in which Americans desire to invest effort and money. When, however, we looked a little more closely into the demands of these men, it is apparent that what they really want here is a great body of unskilled labor, dependent for living upon its daily wage, willing to work in great gangs, submissive to the rough handling of a boss, and ready to leave home and family and go anywhere in the islands and to labor at day wages under conditions of hours and methods of labor set by their foreign employers . . . Now, the Filipino detests labor under these conditions. It is probably true that he will not work in a gang under a ‘ boss,’ subjected to conditions of labor which appear to him unnecessarily harsh and onerous.”

These are interesting conditions, pointing to entirely different lines of development from those possible to the Chinese and Japanese and to a commercial civilization, with a leaning to science, diplomacy, and politics, yet unsupported by any sturdy laboring class comparable to our Irish and Italian citizens who have made possible our vast mining, railroad building, and other great constructive enterprises.

It must be admitted that our present knowledge of the Filipino does not warrant very deep convictions with reference to his future possibilities. His habitat is the zone that has not produced sturdy civilized races. Climate and physiography are decidedly against him. He is of a race, the Malay, that has as yet produced no strong ascendant ethnic groups. Ethnology has little to promise in his favor.

There is really much in science and history to guide us in this matter — enough to teach us that it is questionable whether we can prepare any primitive people for self-government by placing them under our institutions. Every nation on the globe that is fit for

self-government prepared itself for it by centuries of racial experience.

I do not wish to be understood as being opposed to an educational policy for the Philippine islands, but I do regard it as premature and wasteful to establish there a public school system in advance of any considerable scientific knowledge of the mind and character of the Malay race. A number of educational experiment stations there, where for some years educational policy, based on the ascertained capability and desires of the people, could be carefully wrought out and the best of their young people stimulated to lead in their intellectual and social life, thus developing such inherent qualities of leadership as may exist, would be economical and sensible, would determine if there are any strong ascendant ethnic groups and develop the methods by which the racial potentialities could be brought out. Such a policy is fraught with no possibility of injustice to our subjects. These people have waited some thousands of years for Americanism. Let us not inaugurate another "century of dishonor" by malpractice on another alien race. There is really no cause for haste. It is hardly time to put the Filipinos to school to us. Let us go to school to them for a while. We can learn much from them that will be for their good and ours. We should study the social order, the religious beliefs, the ethnic mind of these subjects, and accept the fact that we have here a problem in which we must count results by generations and not by years.

These are conditions which suggest a wide extension of the functions of the Bureau of American Ethnology and of the Bureau of Education. Our vast educational interests call for some constructive statesmanship. The present system is wasteful and inefficient. Education in the Philippines was organized by the War Department and is conducted by the Philippine Commission. The Office of Indian Affairs shapes a policy of Indian education. The Bureau of Education takes care of all educational interests not otherwise let out. It is difficult to understand how, under any consideration of efficiency, economy, or businesslike management, such a system should be tolerated. This condition is best known to those who have been intimately connected with it. I quote again from Dr Hailmann's monograph on Indian Education :

“The direction and supervision of the Indian schools rest with the Indian office which, in its turn, is under the direction and supervision of the Secretary of the Interior. In the Indian office the details of the work are intrusted to the education division, now probably the most important division under its control. The education division consists of a chief clerk, with a corps of subordinate clerks, stenographers and copyists. To this division all reports are made; by it all directions and orders are drafted and issued.

“The education division is aided in its work by the superintendent of Indian schools and by five supervisors, assigned in their work to five districts respectively. These officials constitute a branch of the Indian school service which occupies a very uncertain position, which can be designated neither as subordinate nor as coordinate, and which in its effectiveness depends wholly on the force of character of the incumbents and the good will of the commissioner. They have duties, but no rights; and even their efforts to perform these duties may be rendered practically nugatory by the ill-will of the education division or of the commissioner.”

This is a statement of the condition in one of our several great uncorrelated departments of education. The American people claim to have supreme confidence in our democratic educational system. They would look with favor upon a more definite recognition of education by the national government, and the organization of the educational system upon an equal footing with commerce, agriculture, and war. No executive department of government has in its care interests more vast and important than our combined educational interests would be. The organization of these interests demands the elevation of the Bureau of Education to the status of an executive department.

The conclusions of this paper may be summarized as follows :

1. Ethnic mind, character, ideals, and motives are developed primarily by definite physiographic conditions of age-long duration. Ethnic traits persist through generations of new influences. This fact is of vital importance to teachers in the management of individual cases.

2. The development of a race must be from within. A civilization imposed from without is usually harmful, often destructive, and always undesirable. This fact is the keynote to all that should be attempted by way of educating alien races.

3. Normal schools and other institutions for the training of teachers should give a prominent place to anthropological sciences.

4. A rational educational policy for the various primitive races now under our care must be based on specific scientific knowledge of racial mind and character. This suggests a wide extension of the functions of the Bureau of American Ethnology and the establishment of ethno-educational experiment stations.

5. Our national educational interests have been greatly increased and complicated by the acquisition of new races. The system of distributing these interests among unrelated departments is wasteful and inefficient and calls for the organization of an executive Department of Education.